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The new standard has been emphasized and it is bringing results at this early date. Where difficulty appears in understanding the new course, guides to use in connection

with the textbooks are provided. There is not a three-year-cycle plan of a standard course in religious education in all the Baptist summer assemblies.

## CHURCH EFFICIENCY

### **The Federated Church the Next Great Forward Movement**

The spirit of federation is in the air. W. H. Hopkins, in the *Christian Union Quarterly* for July, sees in it a secret of success for the church in a time of supreme need. The federation of the armies under a single leader served the cause of liberty at a critical period on the Western front. War will be driven out of the world through the federation of the nations. In the United War-Work Campaign this principle succeeded splendidly. The movement is coming to the churches. It will relieve the waning quantity of the church in thousands of country and small-town communities, as well as in not a few of the over-churched communities in our large cities. It will unite the little bands of heroic workers under the driving power of a consolidated purpose.

The reasons for the old-time divisions are largely of the past. With the same Bible, hymns, and God we have come to find that the doctrinal differences within any one of the leading denominations are greater than those which separate them from each other. The principles fought for by Martin Luther, Elder Brewster, John Wesley, and Alexander Campbell are not now the common property of any one church. The unifying religious experience of the "Y" huts during the war has led these home-coming men to see the littleness of the denominational fences we have built. The church of Christ is facing a new and great opportunity. We are building a new philosophy and ideals for the whole of life while rebuilding the world of opportunity. The task to be done at home, in France,

Russia, China, and South America demands that the prestige and leadership which the United States achieved in the world-war should not suffer from an unwarranted divisiveness in making her contribution to the Christianizing of the world.

The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In working toward the new ideal of a co-operative brotherly life, it should not remain the one great institution which divides and separates. Dr. Robert Horton, of London, claims that a divided Christendom is the greatest hindrance to the spread of Christianity. We need to overcome the divisive spirit of one hundred and ninety-eight denominations in America. It is true that the active earnest Christian cannot go from the cherished associations into a new church and feel at home, but the federated church is not a subtraction, for it allows him to retain all the fellowships and traditions of the past. The mission boards will continue to need support and it would be a calamity to neglect them. The federated church leaves each church to carry its missionary work as in the past, and the federated church member has a chance to grow that is not possible in the local denominational church. "May it not be also for Christ's prayer 'that they may all be one' to be answered? It will be some time. Why not now? Every federated church helps toward the goal."

### **International Conference of Red Cross Societies**

The Christian church is interested in the promotion of human welfare. Its members

will be interested in the plan of Henry P. Davison, former chairman of the War Council of the American Red Cross, submitted to the recent international Red Cross conference in Paris. This conference of Red Cross societies was called by the United States of America, France, Great Britain, Italy, and Japan. This plan proposes to the Red Cross societies of the world an extended program in the interest of humanity. The governments of the five powers represented favored the conference and desired that the submission of a plan embodying the purposes of the Committee be submitted at the conference.

The motive of the plan: An appalling amount of widespread human suffering has followed in the wake of the war. Vast food problems need the financing of governments, but in addition there is a very large field for supplementary and emergency effort by voluntary national relief organizations. The original Geneva conference guaranteed the neutrality of those caring for wounded combatants. But the war has shown that the battlefield of modern war extends into every home of the nations involved. It is the feeling that the Red Cross should accordingly extend its ministrations. Throughout the war it has maintained its high ideals of neutrality and helpfulness, and it purposes to apply its principles of relief with equal vigor in times of peace. Care for the welfare of motherhood and childhood has come out of the war experience. Novel and promising possibilities in the care and treatment of tuberculosis and other diseases have been demonstrated. Its position of pre-eminence as a great natural agency and its adaptability and flexibility fits it peculiarly for the relief of human suffering. It is the great neutral among nations, races, religions, and between classes. "It is expected that out of this world-gathering there will emerge an international organization through which the peoples of the world

may co-operate in stimulating and developing activities in the respective countries for the betterment of mankind. Such activities would foster the study of human disease, promote sound measures for public health and sanitation, the welfare of children and mothers, the education and training of nurses, and the care and prevention of tuberculosis, venereal diseases, malaria and other chronic or infectious diseases, and would provide measures for the handling of world-relief in emergencies, such as fire, famine, and pestilence.

Plan of procedure: The world-executive will go into headquarters at Cannes, France. To that point will be invited the world's leading experts in public health, tuberculosis, hygiene, sanitation, and child welfare. The formulated plan will be submitted at the world's Red Cross Congress at Geneva, and following this Congress it is purposed to establish a permanent working organization at Geneva. It will be the clearinghouse of world-information in this field, and it will circulate information among all the peoples. Thus expert advice anywhere will be at the service of the world. It is the plan "that the international organization at Geneva will continue to formulate and propose lines of Red Cross effort, these programs to be communicated to the individual Red Cross societies. . . . Each national Red Cross society in the light of information from the international organization or on the basis of its own experience and desires will stimulate among the people of its own country effective measures to accomplish the results aimed at."

Its meaning as a whole: It will attempt to arouse among the peoples a co-operative responsibility for the welfare of their fellows throughout the world, an association in the interest of humanity. It is ideal "in that its supreme aim is humanity"; practical "in that it seeks means and measures to meet the tragic crises which are daily recurrent in the lives of all

mankind." It is a piece of international co-operation in the promotion of the health and happiness of all the peoples.

### **The Young People's Challenge to the Church**

Youth yearns for action and responsibility. Some way of granting a fair measure of responsibility and self-direction in the church program to the young people of the church community must be found. In its editorial for August the *Pilgrim Magazine* discusses this problem. At one of the state conferences the young people asked for a larger task and more responsibility, in the carrying out of which will come a needed enlargement in the understanding of the older members of the church. It was stated by some that they wanted to be left alone, and unfortunately this was the case.

Several speakers said, in response to the youthful appeal for responsibility, that those who had spoken were exceptions, and that the young people they knew did not want anything to do in the church. Others in the conference audience said that there were not enough jobs to go around. Still others told those presenting the young people's case that it was a big enough task for the young people to live the Christian life. If this is a typical attitude a new leadership is immediately called for, or a new point of view on the part of the present leaders of the church. Youth lived up to the responsibility of the country's battles in the great world-cause. It can do so in the tasks of the kingdom at home.

There is just a partial truth in the answer that it is just the exceptional ones who want larger responsibility. Even at that, these rare spirits, finding no outlet in the church, will doubtless find their soul satisfaction in some other cause. Ordinary common sense shows the necessity of winning these leaders, or what will the church do in the next generation? Those

who ask, "What shall we give them to do?" fail to understand what they want to do. It is not so much specific tasks for each one, but rather a conscious place in the whole church program, a department of life and activity under their own leadership and through which they can contribute to the kingdom through the church. The church plans have been extremely adult, and only recently has there come a remedial effort in church building. Those that answered that to lead the Christian life is a big enough task without asking for something to do, do not realize that our young people are catching the social vision and that vitality in Christian life depends on service in all the relationships of life. The church must place before them definite and difficult objectives in the application of their religious living. The Committee on Religious Education can have a large share in this development, and this young people's department can be integrated with the life of the local church in its large program in inspiring and applying co-operative Christian living.

### **The Church and Industrial Problems**

The *Missionary Review of the World* for November gives some account of the National Conference of the Interchurch World Movement called for October 2 and 3 in New York, to discuss the relation of the church to the labor problem. The calling of this conference was requested by Secretary of Labor Wilson and Senator Kenyon, chairman of the Senate Commission on Education and Labor, and from officials of the American Federation of Labor. Dr. Fred B. Fisher, chairman of the industrial relations department of the Interchurch World Movement, presided and announced the following policies as the basis of discussion:

The principles taught and lived by Jesus Christ and entrusted to His followers, as the

dominating force in the adjustment of industrial relations:

- a) They condemn all conditions repressive of human liberty and social advance.
- b) They equally condemn desertion of duty to public safety by sworn servants of the law.
- c) They work for mutual understanding and co-operation by the irresistible force of love and justice.

The Interchurch Movement proposes to prepare speakers to help improve industrial relations; co-operate with churches and other religious agencies in providing places of free discussion of any and all affairs; to render service to industries in considering the relationships which should exist between concerns and employees and in setting up the organization for promotion of such relationships; to promote responsibility among employees for production both in quantity and quality; to aid in the establishment and ownership of American homes, such as suburban development and colonization for the relief of congested districts; to study the emigrant, his motives in coming here, and to improve conditions surrounding him after his arrival; to render service in the solution of the problems of readjustment to the new environment and in training for loyal citizenship.

The conference decided to investigate the causes of the steel strike and adopted a program of policy toward industrial and social problems: the right of labor to a share in the profits of industry, the equality of women in labor, the benefit of co-operation between labor and capital, and opposition to the exploitation of any class for private gain. There is need that the church see the danger of becoming sidetracked from its great objective and becoming pocketed by partisanship. The church stands for the principles of Jesus and is opposed to all unrighteousness. It does not wish to usurp the office of the government in settling political and industrial disputes. Evil must be combated wherever it appears, combated by the power of the living Christ through prophetic and fearless leadership.

### **School of Oriental Research Reopened**

The American School of Oriental Research in Jerusalem, which has been closed during the war, since the end of 1914, has now been reopened. The director, Professor Wm. H. Worrell, reached Jerusalem October 7 and is now on duty. He will be joined by Professor A. T. Clay, of Yale University, Dr. W. F. Albright, of Johns Hopkins University, and the Rev. Dr. John P. Peters, of New York City. Negotiations have been carried on in London with the newly formed British School of Archaeology in Palestine, which will result in a close affiliation between the two schools and hearty co-operation in all enterprises. Also as a result of negotiations carried on in Paris by the American representatives the French may probably establish a similar school which will be included in the affiliation. The director of the British school is Professor John Garstang, of Liverpool, assisted by an able staff. As soon as political conditions warrant, the American school will erect on its property its first building with the \$50,000 given for the purpose by the late Mrs. James B. Nies, of Brooklyn. Information concerning the work and needs of the school can be had from Professor James A. Montgomery, chairman, University of Pennsylvania, Philadelphia, or Professor George A. Barton, Bryn Mawr College, Bryn Mawr, Pa.

### **The Interchurch World Movement**

S. Earl Taylor, executive secretary of the Interchurch World Movement, interprets the purpose of that movement in the *Church School* for October. American Christianity has been in danger of the grave heresies that God is either Methodist, Baptist, or some other "ist," and that God is an American. The practical difficulty becomes real when we attempt to make

explanations to children. Denominational loyalty is an asset. There are 50,000,000 people in the United States who have not the slightest trace of it. Few of them are atheists or particularly opposed to churches. They have been described as "honorary members of all churches except their own." Of the 25,000,000 who count themselves as Protestants, more than half of them take no real responsibility in their church's task.

Denominational loyalty may be of much value, but it often stops short of complete loyalty to the Kingdom of God. The purpose of the Interchurch World Movement is not to tear down the machinery of any denomination but rather to strengthen it and extend it for more effective service. Each brings the contribution of its own genius to the program of world-Christianization. There is a sort of patriotism that uses its energy in hating some other country or countries and betrays its own country by sowing the seeds of future conflict. The world-war has stimulated patriotism. In this the interchurch program of Protestantism is patriotic but not in a narrow sectional way. Its love, respect, and admiration extend beyond the confines of America to other nations. During the war we suffered from the man who was disloyal, the one who did not love or respect our institutions. There are still a large number of those who are in positions that breed disloyalty.

They live in miserable hovels and tenements, they work in miserable shops and holes for miserable wages, which may increase but seldom increase as fast as the cost of rent, food, and clothing. Sometimes they have to send their children to miserable schools, and very

often the church facilities extended to them are even more miserable than their homes, shops, or wages. The old sectionalism is gone, we hope forever, but there is still the sectionalism of the "East Side" and the "West Side"; the rich city and the impoverished rural community.

The love of country means the making of that love effective toward every man, woman, and child in the country. In aiding in its extension the church has no easy task. The Protestant churches of America wish to unite in a program to make such an ideal practical. But a patriotism that stops with love of country so often ends in that country fighting some other country. There is no conflict between love of country and love of other countries, as for instance United States and Canada. Thus it is purposed to take a fair share of the world-responsibility of extending human brotherhood. America as a Christian nation would be unsafe were not other races and nations Christian.

The Interchurch World Movement is making a world-wide survey of the religious resources of mankind with the purpose of using this information toward the creation of a world-wide Christian civilization. Responsibility is to be as estimated and placed as fairly as possible. The task of American Protestantism will be based on the details of this world-survey: "This program will face two ways, toward our domestic problem, and then toward our international obligations. It will involve both reconstruction and entirely new construction. Make America Christian; make the world Christian." It is the scientific and business-like union of loyalties in the larger loyalty of the Kingdom of Christ.